An Outline of the Proposed Synopsis

Unveiling the Dalit Narratives: An Exploration of Caste, Gender, and Identity Crisis in select Autobiographies

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INTRODUCTION:

It has been universally acknowledged that literary texts reflect the true image of society. Literature is a significant illustration of social scenarios. It often offers a crucial and a radical view of the society. There are numerous forms and genres of literature. These genres frequently deal with a variety of matters. Literature is considered to be a work of art that includes novels, plays, poetry, essays, autobiography, and fiction. Autobiography is also a genre of literature in which many writers penned down their personal experiences of their lives. Dalit autobiographies are quite different as they reveal the suffering and social discrimination of Dalits.

It is said that literature mirrors society, that is, what happens in society is reflected in literature. A mirror faithfully shows whatever is before it. When Dalits, women, minorities, and others are a part of society, their image ought to be present in literature. Dalit Literature is a fourth-world literature that records the lives, experiences, and struggles of Dalits who faced caste-based discrimination for centuries. It originated in India, particularly in the Marathi language, and later spread across the country in other many languages. It has later spread to other languages and states such as Bengal, Andra Pradesh, Tamilnadu, Gujrat, and north Indian States.

The earlier Dalit Literature starts with the Bhakti movement and Mahatma Jyotirao Phule. Marathi Bhakti movement poets like Gora, Choka Mela, Karmamela, and the Tamil Siddhas have Dalit Literature theme. Mahatma Jyotirao Phule recently published many of his books which try to explore the problems of Dalit Lives. Since the medieval age, many writers have portrayed the true image of Dalit Suffering as a navigating point for the modern Dalit writers.

The movement Dalit Panther established in 1972 which sought to prevent the atrocities on Dalits. The movement has deeply triggered the Dalit literature and many writers started coming forward to pen their experiences and caste-based discrimination as a being Dalits. The Atrocities of Dalits have been increasing in great numbers since the independence of India. The establishment of Dalit Panther was also a reason behind the increasing of atrocities on Dalits as upper-caste people felt offended.

It’s Dr. Babasaheb Ambedkar who greatly influenced the Dalit movement and literature. And later Namdev Dasal, Raja Dhale, Daya Pawar, Sharankumar Limbale, Baburao Bagul, Baby Kamble, Bama and Perumal Murugan such writers came forward and wrote down experiences of Dalit Live. Dalit Literature was also instrumental in developing Dalit Feminism which later became prominent in Dalit Literature.

Dalit Autobiographies are the true records of Dalit lives and suffering. They record and express the suffering, exploitation, social marginalization, and victimization of the Dalits. Dalit autobiographies such as *Joothan* by Omprakash Walmiki, *Baluta* by Daya Pawar, *Growing up Untouchables in India* by Vasant Moon, *Ants Among Elephants* by Sujatha Gidla and *Water in Broken Pot* by Yogesh Maitreya tries to visualize the social realism of the Dalits. How they suffer due to their caste-based identity is portrayed in the Dalit Autobiographies.

REVIEW OF LITERATURE:

Many Dalit literary writers have made incredible contributions to Dalit literature. However, a very little body of academic work can be found on these writers and therefore, the present review of literature seeks, in its nature, much of academic.

Dalit Literature and Criticism by Raj Kumar attempted to write and develop a critical literary history and theory of Dalit literature. The book grapples with several questions and issues that are key to understanding Dalit voices in literature: Who is a Dalit? What is the history and context of Dalit self-expression? What is the philosophy of Dalit literature? What is Dalit aesthetics? How does one read, interpret and teach Dalit literature? While providing a concise critical survey of the five decades of Dalit literature and criticism, the book deals with Dalit life, culture and history.

Ambedkarite Movement After Ambedkar by J. V Pawar one of the founding members of Dalit Panthers, has written five volumes, all are in Marathi, narrating the political history of the Ambedkarite movement in Maharashtra after the death of Ambedkar. This is his first book, of five-volume series to be translated into English. This book is not only the depiction of what took place within the Ambedkarite movement after Ambedkar's death, but also significant documentation of

personal conflicts between leaders of the movement, their contribution to the movement, and how such conflicts affected the unity of the movement.

Towards an Aesthetic of Dalit Literature: History,Controversies and Considerations by Sharan Kumar Limbale. This book is the first critical wo rk by an eminent Dalit writer to appear in English, it is a provocative and thoughtful account of the debates among Dalit writers on how Dalit literature should be read.

Why I am not a Hindu: A Sudra Critique of Hindutwa Philosophy, Culture and Political Economy by Kamcha Ilaiah. In this manifesto for the downtrodden, the author examines the socio-economic and cultural differences between the Dalitbahujans (the majority, the so-called low castes) and other Hindus in the contexts of childhood, family life, market relations, power relations, Gods and Goddesses, death and, not least, Hindutva (ideology of the Hindu Right).

"Dalits and the Making of Modern India by Chinnaiah Jangam narrates the story of anti-colonial nationalism in India as told in mainstream literary and historical writings presents privileged caste Hindus as heroes and founders. Dalits have mostly been viewed as passive subjects. This book inverts the dominant nationalist narrative and brings to the fore the unacknowledged contributions of Dalits towards the collective imagination of nation in India. By using colonial archives, Telugu Dalit writings and their political activities, this book presents a Dalit perspective on nationalism.

STATEMENT OF PROPOSED PROBLEM

Caste-based discrimination, untouchability, identity crisis, and marginalization are still practiced in society. The natural rights that are there for humans are still denied to the Dalits. Dalits are still made to suffer politically, socially, and economically. The upper caste people look at the Dalits not as a human being but as an animal. In society, in educational institutes, at the workplace, and in politics Dalits are suffering due to their identity. The identity of being Dalit is still hunting the Dalit's lives. And the selected autobiographies represent the experiences of the entire Dalit community.

SCOPE AND LIMITATION:

Caste discrimination can't be seen as neutral and invisible in society. The present research will attempt to reveal the caste-based discrimination of the Dalits in Indian society as it is depicted in the select Dalit autobiographies. The research will be carried out based on chosen autobiographies of the selected writers which are *Water in The Broken Pot* (2023) by Yogesh Maitreya, *Ants Among Elephant* (2017) by Sujata Gidla, *Coming Out as Dalit: A Memoir* (2019) by Yashica Dutt, *Affairs of Caste* (2022) by Sumeet Samos, *Rebellious Cobbler* (2023) by Dwarka Bharti and *From a Shephard Boy to an Intellectul: My Memoir* (2019) by Knacha Ilaiah

SIGNIFICANCE OF THE STUDY:

The significance of the present study is to highlight the caste-based discrimination of the Dalits in society. At the Social, economic, and political levels, Dalits are facing a wide range of discrimination. Dalit literature and Dalit autobiographies are very significant in giving voice to the oppressed people. Since the Dalit writers came forward to express the agony of being Dalits the Dalit literature was established as a genre of literature. Dalit literature pins the real suffering of the Dalit lives on to hierarchy of caste-based society which classifies the group of people and their importance in the society. Caste is very peculiar to understand in nature but is very dominant in society.

AIMS AND OBJECTIVES:

1. To examine caste-based discrimination depicted in select Dalit autobiographies.
2. To understand identity crisis, marginalization and untouchability.
3. To throw light on the issues and experiences of Dalit lives depicted in the autobiographies.
4. To highlight the existence of the caste system in Indian society.
5. To understand the different castes-based experiences of selected writers
6. To expose atrocities on Dalits as depicted in the select Dalit autobiographies

HYPOTHESIS:

1. Dalits are the victims of cased-based discrimination and thus they are marginalized in society as depicted in select Dalit Autobiographies.
2. Dalits are deprived of education

3. Dalits are the victims of the social evils like untouchability
4. Dalit are not yet brought into the flow of society
5. Dalits are facing the problems of social inclusion
6. Dalits are kept socially, politically, economically deprived
7. Dalits are lost the self-esteem in the exploitative caste system

RESEARCH METHODOLOGY AND TECHNIQUE:

Historical, analytical, and descriptive methods will be used for the present research. The selected autobiographies shall be examined critically to reveal the lives, experiences, and caste-based discrimination of the Dalits. The selected autobiographies, Newspapers, journals, library visits, documents, and archives will be used to compile the basic data for the research. The present research work will be entirely based on the selected autobiographies. The secondary source also will be used to bring out new insights.

DATA COLLECTION

The present research is exclusively based on primary sources. The primary research source is select autobiographies as they are mentioned in following.

Primary Sources

1. *Water in The Broken Pot* (2023) by Yogesh Maitreya
2. *Ants Among Elephant* (2017) by Sujata Gidla
3. *Rebellious Cobbler* (2023) by Dwarka Bharti
4. *Affairs of Caste* (2022) by Sumeet Samos
5. *Coming Out as Dalit: A Memoir* (2019) by Yashica Dutt
6. *From a Shephard Boy to an Intellectul: My Memoir* (2019) by Knacha Ilaiah

Secondary Sources

The secondary sources will also be used wherever necessary in the research. The previous research, reports, magazines, newspapers and research articles will be used to compile the research. various libraries and archives will also be used.

TENTATIVE CHAPTER SCHEMES

I. INTRODUCTION

The first chapter of the present work will be entitled '**Introduction**. This chapter will explain to outline the general history of Dalit Literature. It will try to introduce the concepts of literature and autobiography. The caste-based atrocities that have taken place in great numbers will also be mentioned in this chapter. The Dalit writers who came forward to express the suffering of the Dalits will also discussed here.

II. AN APPROACH OF DALIT LITERARY THEORY

The second chapter of the present research will be entitled Approach of Dalit Literary Theory. This chapter will attempt to decipher and approach the Dalit literary theory. It will throw light on how Dalit literature is to be read and understood. The various new methods to uncover the incites of Dalit Literature understanding will be discussed.

III. SOCIAL REALISM OF DALIT LIVES

The third chapter of the present research work will be entitled **Social Realism of Dalit Lives**. This chapter will attempt to reveal the social realism of the Dalits in the society. It will also throw light on the various caste-based experiences of the Dalits and how they have been marginalized in society.

IV. CASTE-BASED DISCRIMINATION OF DALITS

The fourth chapter of the present research work will be entitled **Caste-Based Discrimination of Dalits.** In this chapter, cast-based discrimination at all locations will be discussed in detail. The various writers' experiences of caste-based discrimination in their autobiographies shall be considered. The writers who have experienced caste-based discrimination in foreign countries by the migrated Indians will also be considered.

V. DALIT CONSCIOUSNESS AND IDENTITY CRISIS

The fifth chapter of the present research work will be entitled **Dalit Consciousness and Identity Crisis.** This chapter will analyze the Dalit's consciousness and their awareness of the

identity crisis. How Dalits become aware of their caste-based identity around their social life and face various difficulties in their life.

VI. CONCLUSION

The sixth chapter of the present research work will be entitled '**Conclusion**.' In the present research chapter, the researcher will provide the major findings of the research work. It will also summarize and explore the caste-based discrimination, exploitation, and marginalization of the Dalits. Here, the researcher will try to throw light on the realism of Dalit Lives how they were made to suffer by the upper caste people, and how Dalits have been facing various kinds of atrocities that will be discussed in the conclusion.

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